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The Masonic Craftsman

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of Freemasonry*

In This Issue: Is Freemasonry a Bandwagon?

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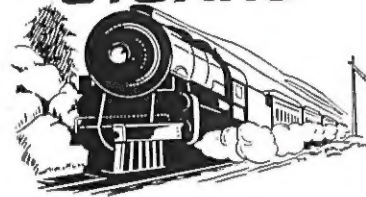
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JUBAL AND TUBAL CAIN

By RUDYARD KIPLING

*Jubal sang of the wrath of God
And the curse of thistle and thorn,
But Tubal got him a pointed rod
And scrambled the earth for corn.
Old—old as that early mould,
Young as the sprouting grain—
Yearly green is the strife between
Jubal and Tubal Cain.*

*Jubal sang of the new found sea,
And the love that its waves divide;
But Tubal hollowed a fallen tree
And passed to the farther side.
Black, black as the hurricane wrack,
Salt as the under main—
Bitter and cold is the hate they hold—
Jubal and Tubal Cain.*

*Jubal sang of the golden years,
When wars and wounds shall cease;
But Tubal fashioned the hand-flung spears
And showed his neighbors peace.
New, new as the nine-point-two
Older than Lamech's slain—
Roaring and loud is the feud avowed
T'wixt Jubal and Tubal Cain.*

*Jubal sang of the cliffs that bar
And the peaks that none may crown
But Tubal clambered by jut and scar,
And there he builded a town.
High, high as the snowsheds lie,
Low as the culverts drain—
Wherever they be they can never agree—
Jubal and Tubal Cain.*

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

Vol. 26 AUGUST, 1931 No. 12

SUCCOR Too much stress cannot be laid upon the responsibility of each and every Freemason to render in every way possible such relief and succor as his abilities permit, to his less fortunate brethren and their families during a particularly difficult economic period.

The manner and form of such assistance will be dictated by the needs of the individual circumstances. It may be that no financial aid may be asked, that pride will prevent a direct appeal, that a friendly word or pat on the back, a bit of counsel or advice will suffice. Whatever the circumstances, whatever the need, however, everything possible should be done cheerfully, willingly and promptly, not so much as a painful duty to be accomplished with a look askance at the unfortunate brother's downcast mien or garb, but as a privilege and a pleasure to be done for a fellow creature, with whom mayhap in former days one has sat in lodge and discussed lodge matters and agreed with as to "what a fine thing Freemasonry is."

First call after a Mason's own family is his Lodge brother's. Too often the cold shoulder of the man untouched by misfortune's heavy hand, is turned away from the appeal of the worthy, but unfortunate. It should never be said that any worthy appeal by any Mason for help, aid and assistance went unanswered. And yet we have known of men, supposedly leaders of the Craft, occupying high office and receiving substantial emoluments from it, turning a deaf ear to the earnest and hopeful request of a fellow with a callousness which places him, in all his seeming mightiness, beneath contempt.

Fortunately most men in the ranks of Freemasonry are men of heart, as well as of head, and during these difficult days, these men are measuring up to the full stature of the demands made upon them, to their own everlasting credit and satisfaction, as well as to that of the Fraternity.

"These three—but the greatest of these is Charity."

TREND There's a gradual drawing together of the Masonic press throughout the world into more comprehensive units. Consolidations seem to be the order of the day.

Among more recent mergers is noted that of *The Masonic Journal* and *The Masonic Herald*, both published in Virginia, the former for a period of more than twenty-six years, the latter a comparative newcomer.

In far-away South Africa *The South African Masonic Journal and World* is the consolidated title of two heretofore independently published monthlies devoted to Craft matters. And so it goes.

It is obvious that a Masonic periodical, being strictly of a "class" nature, has its own particular field; it is

equally obvious that that field should be limited exclusively to one competent medium in each section.

At best, the job of regularly producing a worthy class publication is apt to be a hazardous one, and if the combination of two or more indifferently printed and edited journals can be effected and a really worthwhile single unit take their place, the situation is improved.

No publisher who dispassionately considers the difficulties lying in the path of success of a Masonic journalistic enterprise will blindly rush into that field, for the remuneration, or lack of it, would soon convince him of the folly of such an act.

And yet the Craft being what it is needs a mouthpiece or medium to express its ideals, to tell of the news and of the Work that may properly be told, as well as to serve in an educational capacity.

In the past, one reason for the non-success of so many Masonic periodicals has been the poor quality of the editorial material printed, as well as the format. It is small wonder so many have succumbed.

In these difficult days, for publishers as for others, economies of operation will doubtless result from the sundry consolidations of effort being made, and on the whole the reading fraternity will benefit by a superior quality of literary and technical product.

THE CRAFTSMAN extends felicitations to its new contemporaries, with best wishes for a happy, prosperous, and useful future.

A Increasing evidence is accumulating that **LIBRARY** the library of the Grand Lodge of Massachusetts is perhaps one of the most richly endowed in Masonic literary treasures of any in the world.

With the addition of the Lawrence collections, bequeathed to it by the late General and Past Grand Master of that name, whose zeal for such things knew no limit in expense or pains, this extremely valuable accumulation has materially enhanced the former already valuable collection, and now, under the able and active direction of Bro. J. Hugo Tatsch, an intelligent and comprehensive survey of its possessions is being made, priceless books and manuscripts are being brought to light and a mass of material made available to those to whom the serious search for Masonic knowledge is something more than a passing fancy.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man.

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Alfred H. Moorhouse, Editor and Publisher.

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Is Freemasonry a Bandwagon?

A Monthly Symposium

The Editors

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BOSTONJOSEPH A. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGOJAMES A. FETTERLY
MILWAUKEE

MORE LIKE AN OLD CLIPPER SHIP

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

A BAND WAGON conjures up thoughts of a spectacular contraption on wheels, plastered over with gilt and "gingerbread" decoration, loaded with gaudily garbed bandmen or incongruous clowns, forming part of a motley parade of moving color and life, embracing in its noisy length the dignity of the camel or lion, the bulk of the elephant and hippopotamus, the shapeliness of the equestrienne, the antics of the clown, the braying of the jackass or mule, with all the ragtag and bobtail and other cheap accompaniments usually associated with it.

Freemasonry is not, in even the remotest degree, a band wagon.

Regardless of those light-minded individuals who cannot conceive of anything as big and fine and strong without a desire to blazon forth its merits with ballyhoo and brass, with shout and song and self advertising, the Craft rides on serenely in a manner more symbolic of the old clipper ship under full canvas, sailing into the distant horizon with a precious cargo of priceless value to the human race.

Let the "Sons of the I Will Arise," and the dozens of their motley ilk assume their titles and grotesqueries: let them mill and shout, blare and boast, parade or perambulate in any fashion which suits their curious fancy, Freemasonry, notwithstanding that they would have it as the reason for their existence, affects not their habit, but stands majestic and sublime in the righteousness of a cause which is dedicated to the search for Light and Truth and the practice of virtues that make life worth living.

Lest the simile of the clipper ship be seized upon as a handle by the contentious, to prove the craft out of date, obsolete or not "modern," let it be remembered that those magnificent ships were moved by natural forces and were not dependent on man-made motive power, and that the material things so seemingly necessary in our present day life have not by any means brought the greatest measure of happiness.

Presumably glitter and generalities will always have their appeal, but it should never be forgotten that our Freemasonry is not of that kind, but has the width and depth of the ocean, is as boundless as the universe, to which all that is false and sham is but the froth and the scum.

THE FRATERNAL BAND WAGON

By JOS. E. MORCOMBE
Editor Masonic World, San Francisco

SLANG is always expressive, as even the dictionary makers will allow, though it is not always aptly used. The brother who suggested to our Milwaukee colleague the subject of "Masonry as a Band Wagon" must have been sufficiently acute to discover a real connection, not very clear to the present writer. We can admit that band wagon methods have not always been unknown in American Masonry, and thus far the expression may be justified and have purpose.

From boyhood days most of us have admired and have run after many band wagons, both material and spiritual. In every case the more blatant its occupants the more surely have we been attracted to this, that or the other of such gaudy vehicles. Inexhaustible wind power and a mighty hand at the big drum were always the prime requisites; harmony and the elements of real melody were things willingly dispensed with by the crowd of enthusiastic followers. Some band wagons have led us enthralled to the circus grounds, others have brought us in their wake to the evangelist's tent, to the cheap fakir's stand, or even to places that now we remember with shame and self-reproach.

But just why "Masonry as a Band Wagon"? Is the reference to some gilded contraption of the imagination, designed to catch the mind's eye by tawdry devices and to din the spiritual ear with raucous ballyhoo? Or is it to be inferred that the crowd will, in response to such methods, run after and seek to climb into the fraternal conveyance, without thought of the route to be taken or destination to be reached? With such perplexing questions I imagine that all members of our monthly symposium will write under difficulties. They will wonder whether, after all, they have hit upon the thought in the mind of him who suggested the subject. We were informed that some such light theme, fitting in with the heated term, would be for our gladdening and relief. "San Francisco is always cool," but even in such favored place I have labored to the point of perspiration, and to but poor return of thought.

But, seriously, there was a time, and not so long ago, when climbing into the Masonic band wagon reached almost to the proportions of a popular national amusement. The loud trombone and the big bass drum were blown and beaten, metaphorically speaking, in many

lodges, with the frank object of drawing the crowd and capturing the coin. Full loads of passengers, escorted by loud music, gathered almost at random and with hardly a pretense of selection, were dumped at the doors of our temples, and finally thrust through the laxly guarded doors. As it speedily proved, a considerable proportion of such material was of mighty poor quality; the accessions could not stir to pride, nor could the individuals be fitted for fraternal duties and companionships. They had the money as sole qualification, and were on such showing received as of the very elect.

Now, the parade having passed and the music died away, the various band wagon drivers, players and ballyhoo men are mightily ashamed of the parts taken. They would be glad indeed if those they had thus drawn in would quit the "big top," whether from disappointment or disgust, without altogether disrupting the show. Having the experience it might be well to follow the example set by the circus people, for those of the more reputable sort have largely abandoned the dusty parades, with the inevitable band wagons, and are relying upon more substantial attractions to secure attendance of the people.

Verily this is a parable, to be read, marked and inwardly digested by such among the brethren as have ability to discover a parabolic significance and to fit the moral lesson thereto.

WIND AND PERCUSSION

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

FEARFUL lest the intellectual pressure generated by the monthly symposiums in this and other publications should be too great for both authors and readers during the season of ardent suns and perspiring

humanity, it has been suggested that this month's topic be of a lighter nature, "Freemasonry as a Band Wagon." It is puzzling to know just where the suggester got the idea that a band wagon is light or evanescent. In our limited observation a band wagon is about as light and easy running as Ben Hur's chariot or a lumber wagon with a splintery seat. We elect to take the negative side of

the discussion, doubting that Freemasonry is a band wagon. Efforts have been made to make it a water wagon, but not with entire success.

The band wagon of our youthful remembrance was a huge affair of scarlet and gold, springless and rattling, which bore its suffering occupants over the dusty line of many parades under blazing suns that blistered the necks of musicians who strove with their melodious exertions to lure the public under the "big top." It was a wonderful thing in the eyes of hundreds of small boys with tattered straw hats, torn shirts and knickerbockers showing sundry "letters in the post-office," and they followed it as numerously and as far as the children of Hamelin did the "pied piper."



This resplendent but uncomfortable vehicle had a few things in common with Freemasonry. It was solid and dependable. It moved—slowly, of course, but still by degrees it moved. It had fewer cymbals than Masonry has symbols. It had no landmarks or traditions, being in itself a landmark and a tradition. It had high seats for the mighty and lower ones for the rank and file. But it made too much noise, and there is where the fatal dissimilarity comes in—it blew its own horn, clanged its own cymbals and pounded its own drum.

Freemasonry is much more like an automobile of the latest model, with rubber tires, noiseless mechanism, hydraulic brakes, free wheeling, comfortable seats and beautiful lines. And if you install a lunch basket, a cigar lighter and a radio—symbolizing "eats," smokes and entertainment—the likeness is unmistakable.

That our band wagon carries some few players who have less interest in the harmony and merit of the ensemble than in the plaudits bestowed upon the drum major cannot be gainsaid, but this condition is not alone of the present day and generation. The large horn and the resounding drum, or the jazzy saxophone, have strong appeal to them, to the neglect of the more modest harmony horns. False notes are soon detected, however, and many of the fortissimo players become imbued with the spirit of the melody and yield to the harmonizing discipline of the director, becoming ardent and valuable members of the band.

It may be admitted that the rookies are not climbing up on the band wagon in large numbers just now, and that others are quietly relinquishing their seats to engage in programs and festivals where perhaps the hand-clapping is louder and the following of urchins more flattering. Nevertheless, the old band wagon still carries a most respectable number of players, who manage to keep well in tune with the original score.

RELIEVING ITSELF OF AN OVERLOAD

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee, Wis.

FROM a time "when the mind of man runneth not to the contrary" band wagons have been at once the source of both joy and envy—to old and young, to great and small. The young joyed in the blaring and unlimited jazz and noise, the elders envied the eye-filling position, gaudy uniforms and momentary importance of those aboard the gayly-bedecked conveyance.



The band wagon usually led the parade, hence it received the most attention and applause. Happy the man or woman lucky enough to find a place thereon!

So popular did the band wagon become as a synonym of success and attainment that the word was adopted by our political friends, and "climbing on the band wagon" soon became a part of the recognized language and is still a popular expression.

In the years from 1917 to 1922 Masonry the world

over was the fraternal band wagon, and apparently everybody was intent on hopping on board. And many of them did, with the deplorable result that the poor old band wagon has been staggering along under such a load of non-participating, non-paying, non-Masonic nonentities that the poor old craft has been nearly swamped. That we are rapidly disencumbering it of this overload of ignorant, curiosity-seeking "joiners" is to our credit and the relief of the bandwagon. Just which of the parties is more relieved at the change is a moot question.

In their eagerness to climb aboard and thus achieve a momentary importance, some evidently overlooked the fact that, even on a band wagon, there is work to be done—each must fill an allotted part. Some of the older and more experienced steer the conveyance along its predetermined course, others make the noises and do the shouting which makes the journey attractive to outsiders, while yet others blow the horns, beat the drums and in different ways "work their passage." All must aid in some manner—there can be no drones in that beehive.

Possibly this accounts for so many, eager to climb

aboard at the beginning, soon found the trip becoming flat and stale and in ever-increasing proportion find themselves once again spectators rather than passengers—to their own amazement and the Craft's untold relief.

An outstanding characteristic of the "band wagon addict" is that he puts popularity ahead of worth. He prefers being with the popular side to standing for the right, popular or unpopular. He would rather be on the side of good opinion than of good sense. Applause, to him, means more than approbation; the cheers of the mob have a clearer sound to him than the esteem and respect of the thinking few; the kudos of the crowd sound louder in his ears than the approval of his conscience. His backbone has given way to a "wishbone."

As these band wagon seekers after thrills and information brought nothing to Masonry, so they got nothing from it; as the institution did not benefit by their affiliation, neither does it suffer by their defection; the sooner they drop out—or are dropped—the better it will be for all concerned.

Moral: Don't climb on the band wagon unless you can toot a horn.

Vestiges of Early Days of Freemasonry

By BROTHER LIONEL VIBERT, P. M., P. A. G. D. C. (ENGLAND)

There are still standing to-day in many of our great cathedrals or abbeys, amid much that is later and the work of more skilful craftsmen, Norman piers and arches that were erected by their first architects. The continuity of the structure as well as its ultimate antiquity are plain for all to see. Elsewhere, while the style of the building as a whole is say XIV Century, the base of a pillar or a walled up archway in some corner of a cloister provides unmistakable evidence of the existence on the same site of an earlier edifice. While in other places we may have nothing more to go on than a sculptured fragment built in anyhow, part of a wall that we know was erected in Tudor times; yet that one piece of stone, even if no other evidence whatever is available, is clear proof that there was at one time in the neighborhood, if not on the actual site, a building of the period determined by its carving. The arches and piers have been deliberately preserved: that the bit of carving is still to be seen may be the merest accident. But the evidence of the one is, for our purpose, as strong as that of the other. We may not indeed be able to say much about the earlier work

of which only one fragment has survived, but we can say with absolute certainty that there was such a building, and in the absence of our bit of stone there might have been no evidence at all for it; the later builders may have swept away every other trace.

Now in the Craft we have this very phenomenon; we have at various periods reconstructions, the authors of which were in no way concerned to preserve all the old material. Yet there appear to-day in our ritual and our customs fragments preserved like the carved stones I have described, that we shall have no difficulty in recognizing as links with a past that lies centuries behind the days of grand lodge and the historical record; of which indeed we have otherwise very little evidence. I propose this evening to consider some of them.

But at the very outset I wish to make an explanation. It is my intention deliberately to leave the safe but possibly dull realms of historical and documented fact, and to adventure into those of speculation. The suggestions I am going to make are not matter for the pragmatist, and if at the conclusion of my remarks

some brother of precise tendencies asks me for chapter and verse, or for authority, he will be disappointed, for to-night I have left them behind. The patient explorer, surveying the course of some mighty river of unknown origin, will not plot on his charts a single line that he has not measured and verified. Yet he may be permitted occasionally from some point of vantage to lift his eyes to the horizon, to speculate on the possibility that some one among the many hills in the misty distance contains the very secret he is painfully working towards by slow stages. And hypothesis is no bad thing in itself; indeed something of the kind is necessary in any investigation. The danger comes when we forget that it is unsubstantial, and proceed to build on it as though it were solid masonry; the process which many years ago Rylands described as adding a superstructure to a castle in the air. With this all clearly understood let us proceed to survey the structure of our fabric, and to see what it has to offer us in the way of vestige of an earlier system.

It is needful first of all to have some idea of what we may expect to find. To revert to my original sim-

ile, a fragment of Norman sculpture in a church wall is susceptible of a natural and an obvious explanation. We may have no other record that the church we see was preceded by one built two or more centuries earlier. But that bit of carving gives us definite evidence of the fact, it being a fact which in itself is not only possible but eminently probable from what we know of the history of church building in this country. But the phenomenon occurs in another form: for instance we find on the Thames Embankment—itsself a work of the nineteenth century—an Egyptian obelisk; but we shall not be justified in drawing the deduction that the Thames had been previously embanked by Rameses the Great or Thothmes III, whose names that obelisk bears. In this case our knowledge of history is sufficient to enable us to assert that the obelisk was brought to its present place and is no more than an accretion with no part in the history of the locality that it now adorns. Now our English Craft to-day is not without its obelisks; we have incorporated into our system matters that take us, or seem to take us very far from England and back into very remote times. We have to recognize that all through its history the Craft has been subject to a continual process of accretion; that bits of symbolism or ritual, which are now of our very essence, may nevertheless have been imported at a comparatively late date, and may be, not survivals, whether accidental or intentional, of an earlier stage in our own history, but deliberate introductions from an alien source. They are not the carved fragments in our wall, but ornaments brought from afar to stick on it.

We must therefore, first of all block out the main lines of our history if we are to have any criterion by which to judge the matter. In what are generally called the Dark Ages the only body that kept alive the art of building in Western Europe was the Church. Now the only Christianity in this country in the VIth Century—apart from a possible congregation in the neighborhood of Canterbury, using a building that had come down from Roman times, vestiges of which are still to be seen—was the Celtic Christianity of Ireland, Northern England and the

West of Scotland, a missionary church possessing but the rudest buildings and no building tradition. It had, however, a well developed school of ornament of its own, derived at a much earlier date apparently from Asia Minor, by the great trade route of the Baltic and the river valleys of Russia. This consisted of elaborate patterns of interlaced strands and animals. When the Italian missionaries of the VIth and later centuries set about building Churches in Britain they were forced, in the absence of any indigenous body of masons, to import their workmen from France and Italy. But, as Bede tells us, these craftsmen taught the local workmen and there very soon developed a quite definite local school of architecture, in which the characteristic so-called Runic ornament was constantly employed. The architecture of Western Europe was what is known as Romanesque, a derivation from Roman models. During the next four centuries this style was being developed by local schools in Britain, Normandy, Central France, S. W. France and Germany. The Norman that replaced our Pre-Norman in the days of Edward the Confessor was merely a grander and bolder exemplification of the same style; nevertheless Norman, as it came to be developed in this country, assimilated certain features of the local style, and discarded some of its continental characteristics. But, in any case it was a style that did not require any great degree of technical knowledge; the monks were their own architects.

But it had its limitations. The principle was that of the semi-circular arch, and accordingly any ground plan that was not based on square units landed the architect in great difficulties when it came to vaulting. In each country various expedients were tried to avoid this, but unsuccessfully, and in consequence by the end of the XIth Century the art of church building had come to a standstill. There is no good ground for ascribing to the builders of the period any organization beyond purely local associations; we would expect them to have had traditions and legends of great builders of the past, but of these, if they did exist, we do not appear to have any contemporary record.

There now, however, came about a

great development due to an epoch-making discovery. It was found, by actual experiment, that the pointed arch, hitherto only in use as an ornament or in small openings, could be used as a structural feature, and could carry weight. At once all difficulties of ground plan, elevation and vault-section, were solved, and the style we know as Gothic came into existence. But, and this is very important, what had been little more than unskilled work now became a highly technical science, constantly increasing in difficulty and constantly confronted with fresh structural problems, and therefore Gothic architecture now became the business of a gild, and its monopoly, and in each country this gild developed its organization on distinct and independent lines. In Germany the Steinmetz worked out an elaborate system of control over the whole country that was in the hands of the masters; in France the masters had their gilds, but the journeymen set up an independent organization that in course of time gained complete control of the Craft. In England was developed Freemasonry, lodges in each place where work was in progress and rules for the control of traveling brethren, as well as a practice of periodical meetings of all the masters in each area. Each country had its own traditions and legends; we seem to see clear indications of the Craft in England in the XIVth Century or thereabouts, adopting the stories told by the French Campagnonnage. But the English Craft took a step that had the most profound influence on its history. It did what was done in no other country: it admitted to the lodges persons whom we to-day should call amateurs, persons with a theoretical knowledge of geometry who wished to study its practical applications as carried out by the builders. The subsequent history of Freemasonry is the gradual development of the symbolism, ritual and moral teachings at the hands of these "speculatives", until when the art itself had been lost, by the time of say James I, the lodges persist, because they were promulgating the system of morality, veiled in allegory and illustrated by symbols, that we mean by Freemasonry to-day. With the practice of building as a profession they have entirely ceased to be concerned.

Such being our history we may expect to find in the structure as it stands to-day a number of very diverse elements, such as builders' legends. Teutonic folk-lore, gild customs and ordinances, also Teutonic in origin, echoes of the days when there was an organization for the whole fraternity, relics of monastic influence, and from the time when the Craft began to admit the intelligent amateurs I have described, ideas and symbols brought in from the outside world, a world which from the days of the Crusades onward was ever conquering new realms in the domain of knowledge. But we must not lose sight of that obelisk on the Embankment, and we must be very careful to distinguish as far as possible between genuine survival and mere accretion. We have no warrant for endowing the Craft when it first came under speculative influence, which may have been as early as the XIIIth Century, with anything more than a traditional set of rules and customs, a practice of moralizing the working tools, some simple ceremonial, and legends which probably linked it with Egypt and Euclid, and possibly with Palestine and K. S., but which almost certainly did connect it with the days of glorious Athelstan, as he was called, a founder of monasteries and a great builder. Among its customs may well have been some which are found in the building trade all the world over, and which belong to primitive man. And it is noteworthy that although we know that the workmen whom Benedic Biscop and others had to import in the XIIth Century came from France and Italy, there is at no time any trace in our English Craft of legends connecting it with Rome. If these first builders had any such they have been lost; our traditions are of our own framing. But it will, I think, be clear that we shall be adopting a fallacious method if we attempt to deduce from apparent similarities with ancient mysteries or Egyptian religions a historical connection with the periods when, or the countries where, such things flourished. The only deductions that can safely be made are those that are in harmony with the facts of our history.

What then can be indicated as brought forward from the gild period? There are several features of our system for which this seems to

be the natural and simple explanation. The first that I shall mention is our rule that we do not solicit or invite people to become Masons. In practice we do not impose the injunction on the brethren themselves, but we indicate it by the questions to the candidate who has to declare that he has not been induced by improper solicitations, etc. And yet there is really no valid reason to-day why we should not adopt a proselyting attitude, and perhaps there is a certain amount of it. But in the days of the gild, admission was a strictly guarded privilege and the last thing the members would dream of doing would be to go out of their way to admit to their circle, and their closely guarded monopoly, working members who had not some very valid claim on them, and such action by one of their number would naturally be viewed with much disfavor.

Then we have the injunction that the apprentice is to be perfect of limb. This is not to-day laid down in the Book of Constitutions, though you will find it there, among the ancient charges. But in some American jurisdictions it is what they call a landmark, and is most rigorously interpreted. We are, I think, wiser, but the idea is there and it is obviously a relic of times when the gild had no notion of admitting to its membership anyone who was not going to be physically adequate to the work expected of him. It is important to remember that while the work of the master builder and designer was highly skilled, the actual work of those engaged on towers or flying buttresses, with very primitive scaffolding, was definitely dangerous, and required that every man engaged should know his job and have both the nerve and the strength that it required. The third special charge of the old Craft lays down that the apprentice shall be of limbs whole as a man ought to be, while the next directs that he shall be made a Mason and shall have good limbs as a man ought to have. In the oldest code of all we read:

"The Master shall not for no vantage
Make no prentice that is 'outrage',
By which I mean as ye shall hear
That he have his limbs all whole and fair.

To the craft it were great shame
To make an halt man and a lame,
For such a man imperfect would
Do the craft but little good.
This ye must understand each one
The craft requires a mighty man;
A maimed man he hath no might
As you'd discover long ere night."

This is sound sense, and seems almost modern; and yet it was written by some old patron of ours in the XVth Century or earlier, and even he was versifying much older stuff.

Next we have the injunction which emphasizes the duty of respecting a Mason's womenfolk. This, though not in Anderson, is an exposure of date 1730. The old charges inculcate morality generally and also with special reference to one's fellow. But the real origin of the injunction is fairly evident. The apprentice lived in the master's house as one of the family; it was of the first importance that he should behave there, and we can well understand that the duty would be laid upon him very early in his career as a craftsman. And we are reminded of the stories of the virtuous apprentice who married his master's daughter. Now the very fact that to-day we give this particular injunction this peculiar twist as though we owed a duty within the Craft in this respect that we need not owe outside it, is an indication of the way in which our system has developed. We can understand how, when non-operatives were admitted to membership originally they were called on to take just the same oaths as the working members, and they no doubt went through an adaptation of the ceremony, whatever it may have been, with which an apprentice was admitted. They also, therefore, were called on to give their adhesion to the apprentice's injunction to respect the master's household; but with them it became, when it has since remained, a special obligation with respect to the members of the fraternity relating to what is after all a moral duty of general application. It was never the teaching of the Craft that the apprentice or fellow had a duty within the Craft that he might neglect outside it: in fact the old charges definitely enjoin the general principle. What happened was that a youth who had perhaps never yet been instructed in behavior was taught that as he now was a mem-

ber of an honorable craft he had as such clear standards of conduct to maintain. It was the transference of this injunction to speculative brethren who were not Masons and nothing else but members of ordinary society, taking up membership of the order merely as one of their interests, that produced the position as it is to-day.

Visiting other lodges was thought of sufficient importance by Anderson to find place in his general charges where it is No. 11. So that we may safely assume that it was a recognized practice and tradition in the first days of grand lodge. But naturally there is nothing to correspond to it in the earlier law. But once more there is here a clear operative survival. In the ordinary Craft gild there was no such thing as a visitor. Every person following the trade in the town was a member of the gild; and the workman never left his native town. Even in the social gilds strangers and visitors were by no means common. They could only be introduced on payment of a fine; in some cases they were not allowed, and we read of a case where the member of the gild who for love of the friend staying at his house was unwilling to attend the gild feast had to notify the bailiff of the gild and that functionary would send him a gallon of the best ale. But with the great fraternity of the Freemasons an entirely different system was in vogue. It was one of the regular incidents of the lodge that it should receive strange brethren, and the most precise instructions were laid down as to them. They were to be tested and, if found able, employed; or, if there was no work for them, refreshed and helped on their way to the next lodge. It was these traveling brethren who kept the Craft throughout the country abreast of every development in the science as it occurred, and when any particular work was finished the whole lodge must necessarily have dispersed and the members of it gone in all directions to seek the only work they were prepared to do. We can, accordingly, look upon our present practice by which visits between lodges are encouraged, a practice which no other Craft gild would have been at all likely to inculcate, as one more old stone in the structure, and one of great beauty, for behind it lies the

first of our three grand principles—brotherly love.

The next survival that I have to suggest is contained in one sentence which, as I believe, has in it a whole chapter of mediaeval gild history. It is the words used by the S. W. when he invests the candidate with his apron and tells him that it is a badge more ancient than the golden fleece or Roman eagle, and more honorable than the garter, or as some workings have it, the star and garter. To us to-day this suggests Jason and the Argonauts, and the legionaries of the Caesars. But what would a mason apprentice in the XVth Century know of Roman armies, let alone legends of ancient Greece? The explanation is that the real allusion is one that would at once be caught in a XVth Century gild by the most uneducated of craftsmen; it has nothing to do with the classics. The great industry of mediaeval England was wool, and one great corporation that was allowed by her kings to infringe the monopoly of the local merchants was the association of the woolen merchants of Flanders, for whom Philip of Burgundy, in recognition of the enormous wealth that they had brought into his country, instituted at Bruges in 1429 the order of Knighthood of the Golden Fleece, and this badge and trade mark will have been conspicuous in every market place in the country. Again, the carrying trade of all western Europe in those days was in the hands of the Hanseatic League, the headquarters of which was Lubeck. The merchants of the Hanse had privileged settlements in all our great ports had many towns, and not only did they call themselves Knights of the Holy Roman Empire, but their seal was the arms of Lubeck and they, at this period, were the Roman Eagle. To any Englishman of the days of Henry VI or Edward IV, the new Flemish Order of Knighthood would doubtless appear, but a poor imitation of our own garter, then nearly a century old. And when we remember the natural resentment with which the English gildsman must have viewed the intrusion of the privileged and wealthy foreigner, and when we further recollect how the Craft by this time had well-established traditions of its own immense antiquity, we can appreciate the scorn with which the workers in this

English art of building would teach their apprentices that their simple apron was the cognizance of a craft more ancient than any gild in Europe, whether it flaunted the golden fleece of the Flemish knight, or the eagle of the German merchant of the Holy Roman Empire. The variation of star and garter is a reminiscence of the change introduced in the insignia of the order by Charles I in 1629, though it does not appear that the official designation of the order was modified.

The next suggestion that I have to make is very much more hypothetical. It is clear, I think, that the gild which had at various times to admit to full membership persons of different standing, in different relations to it, would be likely to treat each case in a distinct manner. What was suitable for a boy of 14 would be out of place for a church dignitary, and I think we may take it that occasionally the lodge would be ready to admit to its privileges some local craftsman of proved ability who had not served as an apprentice in the regular course. Now the admission of the apprentice was in all probability a proceeding of the very simplest character. But I am going to suggest that when to-day we deprive the candidate of metals we are preserving in a somewhat confused way a survival of operative ceremonies that had a very precise significance. It is that when the lodge found it expedient to admit to membership a local craftsman the very first thing they did was to insist that he should surrender all his stock of tools and hand them into the common stock. He was then perhaps told during the ceremony that the lodge stock of tools was now at his disposal, and there may well have been some symbolical entrustment of them accompanied by the explanation of their moral significations, which would be an entirely new idea to him. And we may perhaps go further and suggest that when the lodge was admitting some noble employer for whom the working tools had no particular significance they would deprive him temporarily of his sword and return it to him during the ceremony with the injunction that it was now to be drawn in defence of the Craft. While the ecclesiastic, a man of peace, would nevertheless be duly impressed if he was temporarily deprived of his

money, which would be restored to him with the appropriate lesson, much as we give it in lodge to-day, that he had for once realized something of what it meant to be penniless, and that he would in future lend an ear to the appeals for assistance that might come before him, especially from the poor and distressed members of his new fraternity. These suggestions are quite hypothetical, and may not perhaps commend themselves to you. But the next one I have to make has, at all events, analogy in its favor.

We know very little of gild customs in this country, but it so happens that for France and, to a greater extent, Germany, we have had handed down to us fairly full accounts of the proceedings when a workman was admitted to full membership. And we find in gild after gild a general similarity which tempts us to assume that in this country also the observances were of the same kind. The custom was to put the apprentice who was to be admitted to full membership through a sort of burlesque ceremony when he was symbolically turned from the imperfect into the perfect product of the trade. Thus the coopers turned their candidate into a true cask, walking round him and pretending to knock him into shape, and coopers in England to-day still do so; the custom is illustrated in the *Daily Chronicle* for September 23, 1926. The carpenters planed their man until he was good plank; the locksmiths and shoemakers had similar doings. When the ceremony, so to call it, was over there was a sort of moral lecture to the effect that the candidate, now a full member of the gild, should never allow himself to be knocked about and should ever support the honor of the fraternity. My suggestion is that the Masons turned their man from the rough into the perfect ashlar, or rather perpendicular ashlar, the stone of a true square, the function of which is to bind together the whole structure, and that the stones were in the lodge as a reminder of that ceremony and its teachings.

These two immovable jewels seem to have no history; they are almost certainly of the greatest antiquity amongst us. They are not to be explained as Rosicrucian or Hermetical, since they are quite definitely

symbols taken not merely from the art of building, but from the actual work-room of the Masons. And the epithet that we attach to them "Immovable" reminds us of that origin, for it was one of the strictest injunctions laid on the fellows in the old lodge room that no stone on which work was in progress should be taken outside the lodge or shown to cowans and workmen not of the Craft. We still teach our candidate that the chisel is to assist in bringing rude matter into due form; the actual work of the fellows was just that, the carving and fashioning with the chisel of the roughly prepared stones brought in by the layers and setters as they were called, that is to say, the unskilled labor attached to the lodge. If there ever was among the Masons a ceremony comparable to what we have definite evidence of in other craft gilds, it is not easy to see what form it could have taken if it was not just this of the turning of the rough block into a perfectly fashioned stone.

Our very earliest documents indicate that the Craft was from a very early date organized over large areas and had a practice of holding annual or perhaps triennial meetings to which every master was bound to come. We have here a well-known institution of the Teutonic peoples, the folkmoot or Wapentake, or whatever the name was by which the tribal gathering was known. It was the time immemorial custom for the tribe to be summoned to debate of its concerns and to vote on them and every adult member was entitled to be present. The institution continued well into historical times; there were assemblies of the hundred, the shire and the kingdom. A principal feature of the gilds was their annual meeting and feast, and this is found in the social and religious gilds invariably; the craft gilds of a later date followed the practice. So also in the gilds merchant and later bodies that took over the control of the borough we have the annual gathering that to-day survives in our Lord Mayor's banquet. Such a fraternity as that of the Gothic builders would accordingly seem to be eminently likely to have a similar system and, as I have said, our earliest texts allude to it quite definitely. When the lodges come into the daylight again in the XVIIIth Century we find they are

meeting on St. John's Day, and it would appear that when grand lodge was formed in 1716 the central feature of the movement or revival as it was styled, was precisely this annual assembly and feast. The very word assembled is used by Anderson and was perhaps traditional. After an interval during which the masters of the lodges were appointed half-yearly we have to-day gone back to the system of an annual election of officers. But I wonder whether there is not here also an unconscious fragment of survival of a different kind. The freeman went armed to the assembly, and he signified his approval of the proceedings by striking his weapon on his shield. It appears that disapproval was shown by clattering his weapon and shield and making a continuous din. Now to-day in lodge we signify our assent by one clap of the hands. It is a strange custom; I know of no other instance of it. It is too far-fetched a suggestion to put forward that that one movement is the last faint relic of the old assembly, the old tribal custom of the Teutonic freemen, handed down and unconsciously preserved in the lodges throughout the centuries.

That exhausts all I am going to put before you to-night as survival from the days of the craft gild; I have not referred to many other features of our system which are not unconscious survival but definite structure and are on a par not with the isolated stones of my illustration, but with the Norman piers and arches of Durham and Gloucester. But there is older stuff still to be recognized. I leave on one side the perambulation sunwise; the custom is prehistoric, but we do not know when the Masons adopted it. For the same reason I shall say nothing about the partial disrobing and the going slipshod. Our penalties are almost certainly introductions for the very reason that no craft gild would trouble to talk about penalties it could not inflict; its objects were practical and its rules were such as it could enforce. But these penalties are of long standing since they recall treason penalties of Admiralty courts of the early Henries. They also remind us of the Vehmgerichte, courts in which hanging and stabbing were really carried out, and where the new members were

given, as what we must call I suppose their working tools. The existence of these courts would be well enough known in England in the fourteenth and fifteenth centuries.

(The next portion of the address cannot for obvious reasons, be printed.)

Shaw on Journalism

[For one reason or another the words of some writers sink in to the consciousness of individuals, while those of others perhaps equally gifted writers leave no impression. Because there is truth sometimes of an unpalatable nature in the writings of George Bernard Shaw, they have the effect of making his readers THINK. On the same principle the most disagreeable medicine prescribed by a physician is often the most effective.]

The purpose of the CRAFTSMAN, like most Craft publications, is to induce its readers to THINK. It is not necessary that they all think alike: it IS necessary that they THINK.

That being accomplished, we need have no fear for the future of Freemasonry, nor the status of society. To-day most of the mischief lies in the made-up minds induced by the pseudo-reformer with an axe to grind, the politician with his specious and insidious seductions, and a host of others who have learned and abuse the value of the printed word.]

A. H. M.

"I am a journalist and nothing else all the time," declared Mr. George Bernard Shaw, proposing the toast of "The profession of journalism," at a luncheon in London of the Institute of Journalists, which Mr. Shaw joined at the age of 73.

"The question may arise," said Mr. Shaw, "is journalism a profession, or is it the last refuge of the young person who is hopelessly illiterate and hopelessly inaccurate? I want to impress the last word upon you, because I have sometimes come across young gentlemen who are constitutionally incapable of getting two figures right, or giving a reasonable description of anything they have seen. I have had to tell them they

I shall have accomplished my present purpose if I have led you to look with new interest on some incidents and phases which, by reason of our very familiarity with them, we are liable to pass by as devoid of anything more than their obvious significance.

had better become a journalist, because journalism is the only profession in which inaccuracy does not matter.

"That puts on all of us who are journalists an extremely heavy responsibility. The law allows us an extraordinary latitude. On the one hand we can say what we like, no matter how mischievous it may prove, on a very large scale, but at the same time if we mention that some notorious rascal is a notorious rascal we have to pay heavy damages.

"The whole situation is one which puts a very great strain on the character of the people who pursue it, and it is open to question whether or not we should pursue some efforts to make it a more difficult profession for people without qualifications to enter.

"We have had a war which was an extremely foolish one, and which had the very curious effect of doing a number of extremely important things which were the very last things the people who made it intended it to do. The press might have prevented that war. The press did not. The Kaiser might have prevented that war. The Kaiser did not.

"The reason is the British press, like other presses, is far too much dominated by the ideas which dominated the Kaiser. He was badly brought up, and we have been badly brought up. We nearly ruined civilization between us. All we can say is we disgraced ourselves. The Church disgraced itself. All the professions and Parliament disgraced themselves.

"What is the greatest service that journalism has to render to the public? Journalism largely provides the public with its mind. Most people have either made-up minds or no minds at all, and what is in their

heads is exactly what the papers put into them.

"The difficulty is the question of the time lag. Take my own case. I am a journalist and nothing else all the time. I am not one of those men of letters who devote their lives to saying things beautifully without any particular regard as to what they are saying. What I have got to do is to tell people things about life and about themselves. There I stop. I am an journalist.

"The difficulty for the journalist as for every one is the time lag. I have had rather a rough time because nature constituted me so that when a thing happens I perceive it has happened. Most people take about twenty years to realize it. Imagine me trying to get my living as a journalist and being always twenty years ahead of the newspapers. We are suffering because the public have a terrible time lag. The great duty of journalists is to abolish it, and to make people understand that the world is continually changing, and it is no use trading on ideas obsolete before they were born.

"At the present time the press is time-lagging very badly in many ways. Take the Russian revolution. The press has not yet recognized that revolution has taken place. We have not found out yet that the Russian Soviet has come to stay. In consequence we have thrown away one of the most magnificent commercial chances we ever can hope to see in our lifetime.

"Do not start a time lag about the Customs Union between Austria and Germany. They are bound to unite. Every person who has not got a bad time lag must have recognized at once that they have done it, and that we have got to accept it.

"I urge all of you not to write about these subjects like an old-fashioned governess in a very old-fashioned cathedral town. If you do, the time lag will beat you, and you will lose your power over the public mind. A great deal of that power is already passing to the wireless. The moral of it all is that we have got to abolish our time lag. We have got to face the future and stop dreaming about the past."

Alfonso XIII

THE CAREER OF A KING OF A DOMINANT ROMAN CATHOLIC COUNTRY

Alfonso XIII, the posthumous son of Alfonso XII, was born at Madrid on May 17, 1886. In default of male heirs his sister, Maria de las Mercedes, had temporarily occupied the throne of Spain after her father's death on November 25, 1885. Alfonso XIII was at once proclaimed King; the Queen Mother Maria Cristina continued to act as Regent. During his brief life the late King Alfonso XII had outlived his popularity, and his dissipations, encouraged by the Duke of Sesto and others of his entourage, had brought the monarchy into grave disrepute. The political situation in 1886 was discouraging. The Queen Mother was a foreigner of cold temperament and haughty manners, which alienated sympathy. A military rising under General Villacampa at Madrid indicated that the era of *pronunciamientos* was not definitely closed; the Carlists in the north were sullenly biding their time, awaiting a sign from the clergy; agrarian troubles were rife in Andalusia, where an active Republican propaganda was opening carried on; secret societies were numerous and formidable in provinces as far apart as Galicia and Valencia; the doctrines of separatism and anarchy were making rapid progress in Catalonia; and the colony of Cuba had lapsed into a state of chronic rebellion. The little king was a frail child of epileptic tendencies, and was not expected to live long. Fortunately for the dynasty the Queen Mother placed herself in the hands of Canovas del Castillo, the supple trimmer who had organized the Restoration long before Martinez Campos and his troops "pronounced" at Sagunto. Canovas perceived the necessity of providing the country with a constitutional opposition, and supplied this desideratum by the simple device of resigning from time to time, and thus allowing his political adversaries a share of office if not of power.

Canovas was murdered by an Italian anarchist at Santa Aguedra on August 8, 1897. All over the peninsula there ensued a reign of terror: the gaols were filled with anarchists and men suspected of democratic sympathies arrested on suspicion and

detained without being brought to trial. The prisoners at Monjuich were treated with extreme inhumanity, and in some cases were barbarously tortured by their gaolers. These cruelties, which evoked great indignation in Spain, must be mentioned, for they account for the savage reprisals which took the form of attempts on the life of Alfonso XIII, later. It is true that he was far too young to have any personal responsibility for the atrocities of Monjuich, but the anarchists marked him out for vengeance. Meanwhile matters in Cuba came to a crisis when President McKinley announced his intention of intervening; the destruction of the Maine on February 15, 1898, made war inevitable, and after the engagements at Manila and Santiago de Cuba the colonial empire of Spain became a thing of the past.

The Fight Against Parliamentarism

Alfonso XIII succeeded to a diminished heritage, but the wonder is that he succeeded to the throne at all. He came of age at sixteen, and took the oath to observe the Constitution on May 17, 1902. He had been carefully brought up according to Spanish notions, and though not remarkable for ability, went through his course of study with credit. His health, though never good, had improved; he was a bold rider, and had developed a taste for such mild forms of sport as Spain affords; his manners were more genial than his mother's, and his intentions were excellent. Yet his views were narrow. Though not fanatically devout, he had been reared in a pietistic atmosphere, had been taught to believe that the clergy were the mainstay of the dynasty, and regarded the mildest liberalism with suspicion. In the Royal Family the Parliamentary regime was constantly spoken of in contemptuous terms. This teaching bore fruit. The Queen Mother had accepted the fiction of Parliamentary government as it exists in Spain, and had, at least externally, conformed to her constitutional role. The young Alfonso XIII was less careful of appearances. When he came of age he found the Liberals in office under the leadership of Sagasta—a valuable champion of the Bourbon dynasty in the early period of the Restoration. But Sagasta was now advanced in age,

broken in health and prestige, and therefore no longer worth conciliating. The king lost no time in thwarting and snubbing his ministers. In the next three years he increased his knowledge of government and his personal authority, but forfeited the confidence of the responsible party leaders.

The King's Marriage

In the summer of 1905 he took a long-projected journey to France and England. In Paris he narrowly escaped the bomb of an assassin. In England he met his future consort. Returning to Spain, he showed some independence in his choice of a consort. When it was first rumored at Madrid that he was likely to marry the Princess Ena, the report was received with indignant incredulity by the Conservatives. The reactionary press asked derisively if it were likely that the King of all the Spains should so far derogate from his traditional dignity as to marry a princess who was not a Catholic and whose name occupied no important place in the Almanac de Gotha. But the rumor proved true. The king was an assiduous suitor, and, to the annoyance of his ministers and the detectives responsible for his personal safety, was constantly crossing the frontier to Biarritz. Despite the opposition of his mother and the old-fashioned Conservatives, his engagement to the Princess Ena of Battenberg was formally announced in the spring of 1906. The princess was duly received into the Roman Catholic Church, and the marriage was celebrated at Madrid on May 31, 1906.

It would be incorrect to say that there was any great enthusiasm for the match. Yet there was an undercurrent of kindly feeling for the impetuous youth who had married the girl of his choice against all opposition. A dastardly attempt made on the lives of the young couple as they drove from the church to the palace awakened universal sympathy. For the first time in his life Alfonso found himself genuinely popular. He took a boyish pleasure in his success, tried to fulfil the role of a Liberal king, and constantly harassed the police by giving them the slip, strolling about the streets of Madrid, or dashing out on unexpected expeditions in his motor-car. Meanwhile he found it impossible to form a stable

administration, and after a long succession of ephemeral ministries, he was compelled at last to recall the former minister, Antonio Maura, whose virtual dismissal had been one of his early dictatorial blunders. Like George III, when he sent for Pitt, Alfonso XIII was in search of a tool, but he had found a master. He was no longer allowed to interfere directly in politics to the same extent as before, and was more and more relegated to the ornamental functions of his position. His life was known to be in constant danger, and the precautions taken were extremely noticeable. The two streets leading from the palace to the city were constantly lined with soldiers; it was never known by which street the king would drive; his carriage dashed suddenly out of the gates, surrounded by a numerous mounted escort, and behind stood two men in black livery and powdered wigs who were unmistakably picked sergeants of the civil guard in disguise. And the carriage dashed through the streets almost at a gallop. Similar precautions were taken when Alfonso XIII travelled from one Spanish city to another, and they were not excessive, for the extremists were resolved to pay their debt. During the visit of King Edward VII to Barcelona on April 8, 1907, a bomb exploded at a point which Alfonso XIII had passed a few moments earlier. The news was kept as much as possible from public knowledge, but gradually the full facts became known.

English Friends

The next few years, following upon Alfonso's marriage, were filled with domestic events or with the continuous changes of ministries inherent in the pre-Fascist parliamentary system in Spain. Tolerably frequent visits to England, which served as an excuse for consulting a doctor at Biarritz — the king had developed a chronic sore throat soon after his wedding — made Alfonso personally known to the aristocracy of his country, and he was often recognized by sight in the neighborhood of Eaton Hall. A glance at Mr. Buchan's sketch of "Francis and Riversdale Grenfell" suffices to show that before the war the king had made friends in this country, and was known to play a thoroughly sound game of polo.

In Spanish domestic politics Alfonso had no luck. As far back as 1912 Jose de Canalejas was murdered in the street. Canalejas was a Liberal prime minister. The Conservative Dato met with the same fate in 1921, and the violent death of Canovas has been already recorded. These murders were stupid as well as criminal. They do not seem to have turned Alfonso a hair's breadth from the path which he had marked out for himself; possibly he had held with Umberto of Italy that assassinations or attempt at such misdeeds were among the perquisites of royalty.

The Dictatorship

The beginning of the end came with the coup d'état of General Primo de Rivera on September 12, 1923, by which the constitution of 1876 was suspended and complete dictatorship established by an impetuous soldier without political experience or much capacity. This personal government was to last for ninety days only, when conditions were to be achieved that would permit of return to parliamentary government. It was continued for six years, and has been followed by continuous demands for full reckoning with the king, upon whom the responsibility was laid by well-informed observers from the beginning. That issue has now been settled.

The collapse of the Spanish Monarchy is welcomed by all German Republicans. The Socialist "Vorwärts" writes:

"The Spanish upheaval is a typ-

ical democratic revolution. The people have defeated the monarchy with the weapon of the ballot paper. If the king had tried to go on governing with the help of the dictatorship, the result would have been the same — only the embittered people would have established the republic after a revolutionary fight."

The clerical "Germania" writes with some uneasiness that the significance of a Spanish government made up of Republicans and Socialists "can be grasped if it is remembered that for decades Masonic and free-thinking elements were behind the anti-Royalist movement in Spain." The German Royalist papers reveal their disappointment.

Generally speaking, the overthrow of the Spanish monarchy is an event that cannot fail to have a profound moral influence on what remains of royalism on the European continent (Belgium, Holland, and the Scandinavian countries excepted). The republican form of government is not in itself a guarantee of political freedom, and there are Royalist democracies and Republican tyrannies. But in central, eastern and south-eastern Europe Royalism is a part of general reaction, even when it professes Liberal sentiments, as it does in Hungary. Spain was looked upon as one of the last strongholds of the true monarchy by the Continental Royalists; and its collapse is a moral blow that is bound to have at least a discouraging effect on Continental Royalism as a whole. — *The Manchester Guardian Weekly*.

United Masonic Relief

(Continued from Last Issue)

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THE PORTO RICO

HURRICANE OF 1928

(In earlier issues of the CRAFTSMAN has been told the story of Masonic relief in Florida and Mississippi flood emergencies, and the Craft may take pride in their participation. That the boundaries of states are not the limits of Masonic charity is indicated again in the relief afforded to the stricken of Porto Rico during the devastating hurricane of 1928 which left so wide a swath of suffering and distress, and so the tale of charity goes on. — Ed.)

A hurricane of devastating power and incredible violence laid waste the island of Porto Rico on September 13, 1928. It entered the island at its southeast corner between the towns of Humacao and Guayama and traversed its length diagonally, emerging between the towns of Isabela and Mayaguez. As the destructive power of the storm was exerted over a belt about twenty miles wide each way from the center, and the width of the island is approximately forty miles, practically every community in Porto Rico suffered more

or less severely. The northeastern and southwestern sections were least affected. The greatest damage occurred in the mountain ranges which occupy the central portion of the island.

Many well-built modern structures, located in towns and protected by adjacent buildings, resisted the fury of the storm, but a great majority of the dwellings of the middle and poorer classes in towns and more than two thirds of the seventeen thousand homes of peons throughout the island were wholly or partially unroofed or leveled with the ground. Hundreds of thousands were rendered temporarily homeless.

Torrential rains completed the damage done by the windstorm. Walls, ceilings, furniture and other contents of unroofed buildings were drenched and watersoaked. Dams and bridges were washed out by freshets, coastal plains were flooded, sugar cane was blown down, coffee berries and fruit were blown from the trees, and forests, orchards and coffee plantations were denuded of branches and verdure. The mountain sides of the interior, which at this season should normally be covered with luxuriant vegetation, were as bare as New England hillsides in late November. In many localities they had the appearance of having been burned over by forest fires.

No more inspiring story has ever been lived than that of the Masons of the unhappy little island; they rose to great heights of Masonic unselfishness in their hour of desolation and did more than can well be told to stabilize the chaos which resulted, to help their fellow sufferers, to inspire the helpless with a new courage.

Read the message the Fraternity addressed to the Governor of Porto Rico, by the Grand Master, four days after the storm:

Honorable Governor of Porto Rico
Horace M. Towner
San Juan, P.R.
Sir:

As Grand Master of Masons of Porto Rico and in representation of the Sovereign Grand Lodge of F. and A. M. of Porto Rico I have the honor to offer you our services in this time of distress and of trial. This body of over four thousand devoted citizens of the Island, many of whom are the leaders in their respective com-

munities, place themselves without reservation at your disposition for such duty as may be required of them. We have already taken steps to carry out our particular work among our members and have placed ourselves in communication with the three million Masons of the United States asking help for our distressed and suffering people and we will without doubt receive it.

Respectfully,

JOSE GONZALES GINORIO,

Grand Master of Masons of P.R.

This took courage of a high order; the Masons were as sorely stricken as any others. Lodge property was destroyed. Records were lost. Homes were masses of splinters. Crops were wiped out and plantations ruined, apparently beyond all hope of recovery. Yet the Porto Rican Masons, depending on the three million Masons of the United States from whom they had no doubt they would receive help, offered their services to their Governor, for others.

The Porto Rican Masons knew the three million brethren in the United States would respond; THE MASONIC SERVICE ASSOCIATION had told them so. Immediately on hearing the news of the holocaust, the Association cabled:

If Porto Rican Masons need aid beyond their capacity, THE MASONIC SERVICE ASSOCIATION tenders assistance. Please confer Grand Master and cable facts.

ANDREW L. RANDELL.

To this the following reply was received:

Impossible give details loss thousands of buildings destroyed. Great lack of food clothing and shelter. Grand Lodge considers first duty co-operate with Government in assisting destitute public greatest calamity in history of Porto Rico. Making careful survey destruction Masonic buildings and Masons in distress will advise as soon as details available. Are in need of immediate funds for either public or Masonic use as you desire.

JOSE GONZALES GINORIO,

Grand Master.

The appeal to the "three million Masons" was immediately put on the wires; all Grand Lodges were asked to aid and to ask their lodges and

members to contribute.

The response was instant. The financial statistics, (the Association's figures complete, those from Porto Rico as complete as the facts at the time the report was made) will be found in a subsequent column. Here let it be chronicled that Porto Rico reported total aid received as \$81,774.82, of which it acknowledged \$51,000 as received from THE MASONIC SERVICE ASSOCIATION. The Association sent a final check for \$2,375.97 after Porto Rico's figures were published in her Grand Lodge report.)

To ascertain the facts, offer co-operation and determine what further assistance would be required in the work of rehabilitation, The Masonic Service Association sent R.W. Brother Sidney Morse with credentials to the Grand Master of Porto Rico and letters of introduction from Dr. George C. Butte, former Attorney General of Porto Rico, whom the Association had appointed chairman of The Masonic Service Association Advisory Committee on Porto Rican relief, to influential continental Americans residing on the island. He attended the meetings of the temporary committee appointed by the Grand Master to make a preliminary survey and also the regular quarterly communication of Grand Lodge, held on October 6, and was given access to all reports submitted by the lodges to the Grand Master.

Accompanied by a representative of the Grand Master, Brother Morse visited the most severely devastated parts of the island, interviewed the Masters of the majority of the lodges and inspected the Masonic temples. To the Association he wrote:

The outstanding impression resulting from the first hand observation in Porto Rico and the one on which the strongest possible emphasis should be placed, is that of the strength, vigor and general worthwhileness of Porto Rican Masonry, and of the energy, efficiency, and sterling Masonic fortitude with which the Grand Master and his associates have met and endeavored to cope with the appalling disaster with which they were so unexpectedly confronted.

Fifty-three active regular lodges

worked under the Jurisdiction of the Grand Lodge of Porto Rico, with a total membership of between four and five thousand. Immediately after the storm the Grand Master issued to all Masters a stirring appeal promptly to appoint committees to co-operate with the insular and municipal authorities in relief measures and in the establishment of order, and to make the lodge buildings available as refuges, hospitals and relief stations. The brethren constituted themselves guardians of public safety and assisted in protecting the community against looting and the exploitation of necessities of life. A committee for temporary relief was appointed, consisting of the officers of the Grand Lodge and the Masters of the lodges in San Juan City. The Masters designated committees of three to co-operate with the public authorities in relief measures. A call was issued for a fund to be contributed by Freemasons for the emergent relief of all sufferers, regardless of Masonic affiliation. Every Masonic temple in the community suffered severely from the storm, but with the exception of those which had been rendered completely untenable, all were used as refuges for the homeless, hospitals or Red Cross relief stations. In a dozen communities the temples were converted into temporary school houses.

The Porto Rican brethren met the situation with true Masonic fortitude. From their own funds the lodges gave emergent relief to many of their members, and the Grand Lodge appropriated funds to supplement those of the lodges.

A large proportion of the buildings in the path of the storm were wholly or partially unroofed or leveled with the ground. Their contents were destroyed or seriously damaged by the deluge of rain. In river valleys and along the coastal plain freshets did untold damage. The lodge at Patillos was swept away, only the bare floor and the dais at the Master's station remaining. The lodge Arroyo, a new building dedicated the previous year, was unroofed and the walls, ceilings and furniture destroyed by water. The very handsome and substantial temple at Bayamon was similarly injured. These two lodges both carried loans on their temples at pre-

vailing rates, in one case nine and the other ten per cent per annum. Reconstruction practically doubled the financial burdens of these lodges. The usual dues were \$1.50 per month, \$18.00 per annum. As the members of all lodges sustained severe losses, it became apparent that Porto Rican Freemasonry staggered under a terrific blow.

Destruction of lodge property and Masonic Temples—and the Porto Rican Temples compared favorably with the best practice in continental United States—was unimportant compared to the losses sustained by Masons who saw their plantations laid waste, their crops destroyed, their businesses wiped out. Yet the blow was met without a whine. No Mason in a position to provide for the needs of himself and family presented any claim. No one was willing to accept charity except in case of dire emergency. The requests of the brethren were for temporary assistance to enable those whose entire resources were swept away to get into a position to help themselves.

At the regular quarterly communication of the Grand Lodge on October 6, the Grand Master appointed as a committee on Masonic relief: Grand Master Ginorio, Chairman; Federal Judge Ira K. Wells, Vice-Chairman; Dr. W. F. Lippitt, Past Grand Master, Secretary; together with the Grand Treasurer and the Senior Grand Warden, and Past Master Senor Jose Munos Morales. All funds were disbursed by the Grand Treasurer under the immediate direction of the Grand Master, subject to approval of the committee, and all vouchers were signed by the Grand Treasurer and countersigned by Judge Wells. Dr. W. F. Lippitt was the executive officer of the committee; he was provided with official quarters and a clerical staff at the headquarters of the Grand Lodge of San Juan, the capital city. The Attorney General, Brother John R. Beverly, and Dr. J. W. Harris, although not members of the Grand Lodge, were associated with the committee as expert technical advisors, with a voice but without vote.

The personnel of the committee was thoroughly representative not only of the Grand Lodge of Porto Rico, but of the continental Americans resident in Porto Rico, and

commanded the unqualified approval of Grand Lodge and representative business men.

PORTO RICO HURRICANE RELIEF FINANCES

From the Proceedings of the Grand Lodge of Porto Rico, 1929

MASONIC RELIEF COMMITTEE—REPORT OF THE SECRETARY, APRIL 19, 1929

Total losses reported by Brothers	\$2,664,757.21
Total requests by Brothers	359,200.00
Total granted to Brothers	41,497.00
Total requested by Lodges	35,776.87
Total granted to Lodges	33,459.12
Number of requests received	(519)
STATEMENT OF RECEIPTS	
Donations	\$81,774.82
Received from the American Colonial Bank as interest on capital deposited	444.36
Received as interest on loans	1,456.43
Received from partial payments	265.00
Total received	\$83,940.61
STATEMENT OF EXPENSES	
Donations granted to Brothers	\$7,092.00
Donations granted to Lodges	985.00
Loans to Brothers	30,650.00
Loan to Masonic Home	2,500.00
Purchase of lot to construct Lodge in Aguas Buenas	350.00
General expenses of the Committee	1,556.07
Expenses construction Temple in Aguas Buenas	1,070.88
Total expenditures	\$57,453.95
PENDING PAYMENT	
Donations to Brothers	130.00
Loans to Brothers	3,625.00
Loans to Lodges	18,154.12
Expenses of preparation, printing and distribution of the final report of the Committee	1,000.00
Total pending payment	\$22,909.12

BALANCE	
Total received	\$83,940.61
Total expenditures	57,453.95
Balance in bank	\$26,486.66
Balance in bank	\$26,486.66
Total pending	22,909.12
Balance	\$3,577.54
LIST OF RECEIPTS TO MARCH 27, 1929	
The Masonic Service Association	\$51,000.00
Grand Lodge of New York	15,000.00
Grand Lodge of Pennsylvania	2,000.00
Grand Lodge of Cuba	1,605.29
Grand Lodge of Maine	1,472.68
Grand Lodge of Indiana	1,000.00
Grand Lodge of Canada, Ontario	1,000.00
Grand Lodge of Alabama	500.00
Grand Lodge of Colorado	488.50
Grand Lodge of New Zealand	483.75
Grand Lodge U.S. of Venezuela	453.98
Grand Lodge of Delaware	300.00
Grand Lodge of Nova Scotia	300.00
Grand Lodge of Kansas	300.00
Grand Lodge of "Valle de Mejico"	232.47
Grand Lodge of Saskatchewan, Regina, Canada	250.00
Grand Lodge of Costa Rica	100.00
Grand Royal Arch Chapter, III	1,000.00
Chapter Juanita, San Juan, Porto Rico	300.00
Lodges of Indiana	2,658.50
Lodge Independencia, Santo Domingo, R.D.	130.00
Lodge Gran Oriente, Venezuela	280.00
Lodge Acacia, Curacao, off Venezuela	107.86
Lodge of St. Andrew, Massachusetts	100.00
George C. Handford	100.00
Lodge San Juan Bautista, San Juan, P.R.	100.00
Lodge Sol de Oriente, New York	100.00
International Masonic Lodge (King Solomon's)	50.00

Lodge Union y Trabajo, Vieques, Porto Rico....	50.00
Lodge Union, New York	50.00
Lodge Knights of the Golden Eagle	50.00
Lodge Aurora, Ponce, Porto Rico	50.00
Lodge Amor Universal, New York	30.00
Lodge Cuna de Betances, Cabo Rojo, P.R.	25.00
Lodge Fe y Amor, New York	25.00
Club Acacia de Companeros, Brooklyn, N.Y.	25.00
Lodge Conciliacion, Quebradillas, P.R.	18.50
Lodge Loarina, Bayamon, P.R.	18.29
Lodge Libertad, Carolina, P.R.	15.00

Lodge Cosmos, San Juan, P.R.	5.00
Total	\$81,774.82
DETAILS OF EXPENSES	
Furniture	\$100.00
Salaries	746.00
Stationery	37.57
Stamps, telegrams, telephones and cablegrams	90.65
Printing	23.00
Typewriter	55.00
Preparation of plans ...	50.00
Internal revenue stamps	6.00
Exchange on checks	2.55
Traveling expenses	375.00
Total expenses	\$1,556.07
<i>(To be continued)</i>	

Lines to a Skeleton

Behold this ruin! 'Tis a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat,
This space was thought's mysterious seat.
What beauteous visions filled this spot,
What dream of pleasure long forgot?
Nor joy, nor grief, nor hope, nor fear
Has left one trace or record here.
Beneath this moldering canopy
Once shone the bright and busy eye,
Yet start not at the dismal void—
If holy love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright,
When stars and sun are sunk in night.
Within this hollow cavern hung
The ready, swift and tuneful tongue:
If falsehood's honey is disdained,
And, when it could not praise, was chained;
If bold in Virtue's cause it spoke,
Yet gentle concord never broke —
That silent tongue may plead for thee,
When time unveils eternity.
Say, did these fingers delve the mine
Or with the envied rubies shine?
To hew a rock or wear a gem,
Can little now avail to them

But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on wealth or fame.
Avails it whether bare or shod,
These feet the path of duty trod?
If from the bowers of ease they fled,
To seek affliction's humble shed;
If grandeur's guilty bribe they spurned,
And home to Virtue's cot returned,
These feet with angel's wings shall vie,
And tread the palace of the sky.
—Author Unknown.
The authorship of the above poem has never been ascertained. It is all as much of a mystery as "The Man in the Iron Mask" or the authorship of the Junius letters. One account attributes the authorship to an unknown ghost who haunted an old library in London.
The story of the finding of this poem is an interesting one. It was written by an unknown hand in the library of the museum of the Royal College of Physicians and Surgeons of London. An attendant of the museum was passing through the library during a holiday, and observed two sheets of paper lying on the table. A pen, ink and skull were the only other objects. He picked up the

sheets and noticed they were still damp. He blotted them carefully and turned them over to the librarian, who at once demanded to know who had been admitted on a day when no visitors were allowed. The rebuked attendant hurried away in search of the offender. Only a professor and two janitors were to be found in the building. He hurried back to his superior and recommended that the verses be burned, as they had evidently been written by a supernatural hand. This was seriously considered by the librarian, but after thinking it over he decided to show them to the dean of the college upon his arrival next morning.

The poem lay upon the dean's desk for some days, and was read and copied by a great many professors and

visitors. One of the visitors, it is said, sent it to the *London Morning Chronicle*, and it was printed in that journal. The poem made a remarkable impression on the mind of the public, and a demand arose for the name of the author. It was thought for a time, that a professor of the college had written the verses, but each of them disclaimed all credit.

For ten years following this incident the question of authorship was frequently revived, and finally a reward was offered for anyone who could furnish proof, \$250 being offered for such information. No one has ever been able to claim the reward.

Although it was claimed that the first printed copy of the poem was in the *London Morning Chronicle*

and unsigned, it was found in the *European Magazine* for November, 1816, signed with the initial "V". That was the signature used by an English authoress, Miss Anne Jane Vardill, afterward Mrs. James Niven of Glenarm. This young lady wrote many poems for the *European Magazine*, printed over the same initial, but she denied an authorship of "Lines to a Skeleton." Many writers, when they wish to conceal their identity, use the initial "V", or "X", and not infrequently "X. Y. Z."

So time went on and a hundred years have passed—and more—and the authorship of the poem still remains as deep a mystery as ever. It is not probable that it will ever be solved.—*A. J. R., in the Minneapolis Journal, June 19, 1929.*



AUGUST ANNIVERSARIES

Frederick the Great, King of Prussia, was made a Mason at Brunswick, August 14, 1738. His death occurred at Potsdam, August 17, 1786.

Nathaniel Greene, Revolutionary officer and aide to General Washington, was born at Patowomut (now Warwick), R. I., August 7, 1742. The Grand Lodge of Rhode Island is in possession of a Masonic jewel which General Greene wore all during the Revolution.

William Preston, famous Masonic author and Master of Antiquity Lodge No. 1, London, was born August 7, 1742, at Edinburgh, Scotland.

Gen. George Washington was raised in Fredericksburg (Va.) Lodge No. 4, August 4, 1753.

Commodore Edward Preble, who served at the bombardment of Tripoli in 1804, and was a member of St. Andrew's Lodge at Boston, was born at Portland, Me., August 15, 1761, and died in that city August 25, 1807.

William Irving, Jr., brother of Washington Irving and an author of note as well as member of Congress

from New York, was born in New York City, August 15, 1766, and was a member of Holland Lodge No. 8 of that city.

William Clark, who shared command of the Lewis and Clark Expedition (1804-06) and was later Governor of Missouri Territory, was born in Caroline County, Va., August 1, 1770, and was a member of St. Louis (Md.) Lodge No. 111.

Baron Joham de Kalb, German officer who fought for American independence, died near Camden, S. C., August 19, 1780, and was buried with Masonic honors by Lord Cornwallis.

Col. Gunning Bedford, Jr., a member of the Continental Congress and for a time aide-de-camp to General Washington, received the Fellowcraft Degree in Washington Lodge No. 1, Wilmington, Del., August 10, 1782.

Joseph R. Chandler, Grand Master of Pennsylvania and member of Congress from that state, was born at Kingston, Mass., August 22, 1792.

William Blackstone Hubbard, fifth Grand Master of Knights Templar, U. S. A., serving for five terms, was born at Lowville, N. Y., August 25, 1795.

Lord Brougham, Lord Chancellor of England, was initiated August 20 and passed and raised in Fortrose Lodge, Stornoway, Isle of Lewis, Scotland, August 21, 1799.

Charles Roome, fourteenth Grand Master of Knights Templar, U. S. A., was born in New York City, August 4, 1812.

Daniel D. Tompkins, sixth Vice President, and first Grand Commander of the Northern Supreme Council, received the Thirty-third Degree, August 5, 1813.

Samuel Johnston, first Grand Master of North Carolina and U. S. Senator from that state, died near Edenton, N. C., August 18, 1816.

Dr. William H. Odenheimer, third Protestant Episcopal Bishop of New Jersey and a member of Franklin Lodge No. 134, Philadelphia, Pa., was born in that city, August 11, 1817, and died at Burlington, N. J., August 14, 1879.

James K. Polk, eleventh President, was passed in Columbia (Tenn.) Lodge No. 31, August 7, 1820.

William T. English, author of *Conquest of the Northwest* and other liter-

ary works, was born at Lexington, Ind., August 27, 1822. He became a member of Center Lodge No. 23, Indianapolis, when over seventy-one years old.

Henry P. H. Bromwell, Masonic author and lecturer and member of Congress from Illinois, was born at Baltimore, Md., August 26, 1823.

Benjamin Dean, twelfth Grand Master of Knights Templar, U. S. A., and an Active Member of the Northern Masonic Jurisdiction, was born at Clitheroe, Lancashire, Eng., August 14, 1824.

Galusha M. Cole, who was considered the oldest Knight Templar at the time of his death, being 104 years of age, was born in Tarlin County, Conn., August 15, 1826.

Edward T. Schultze, Masonic historian, was born in Frederick, Md., August 23, 1827, and attained high rank in both York and Scottish Rites.

Stephen A. Douglas, a member of both Houses of Congress, received the Mark Master Degree in Springfield (Ill.) Chapter No. 1, A.A.M., August 22, 1842.

George Fleming Moore, thirteenth Grand Commander of the Southern Supreme Council and first editor of *The New Age*, was born at Talladega, Ala., August 9, 1848.

Henry L. Palmer, Grand Commander of the Northern Supreme Council for thirty years, affiliated with Tracy (now Wisconsin) Lodge No. 13, Milwaukee, August 18, 1849. On August 6, 1863, he received the Thirty-third Degree.

Gen. Albert Pike, eighth Grand Commander of the Southern Supreme Council, became a Master Mason in Western Star Lodge No. 2, Little Rock, Ark., in August, 1850.

Hugh McCurdy, sixteenth Grand Master of Knights Templar, U. S. A., received the Fellowcraft and Master Mason Degrees in Birmingham (Mich.) Lodge No. 44, August 15, 1850.

Frederick Webber, Secretary General of the Southern Supreme Council, received the Thirty-second Degree at Louisville, Ky., August 16, 1852.

James I. Buchanan, world authority on Masonic history, literature and doctrines, was born at Hamilton, Ontario, Canada, August 3, 1853, and was made a Master Mason in Strict Observance Lodge in that city, August 17, 1875. At the time of his death, which occurred a few months ago, he was Dean of the Northern Supreme Council.

James P. Clarke, Governor of Arkansas (1895-96), U. S. Senator from that state (1903-16) and president pro tempore of the Senate, was born at Yazoo, Miss., August 18, 1854, and was a member of Western Star Lodge No. 2, Little Rock, Ark.

KIND WORDS

Alfred H. Moorhouse, Editor,
Dear Sir and Bro.:—

Am enclosing check . . . to the New England Craftsman and I want to compliment you on the new department you inaugurated last month.

To my mind, the gathering together of these Masonic opinions from all over the country is a great idea, and I hope that it will reach a large number of the brethren.

I was also pleased with the article: "A Grand Master Warns," for he touched on a subject in which I am vitally interested, for if this growing menace is not curbed in the near future, it means the ultimate breaking down of our Ancient Landmarks.

You have written some able editorials along these same lines in the past, and I hope you will give us some more from time to time.

Sincerely and fraternally yours,

(Signed) ———

Sir Alfred Robbins, president of the Board of General Purposes of the United Grand Lodge of England, was born August 1, 1856, at Launceston, Cornwall.

John Henry Honour, Lutheran clergyman and sixth Grand Commander of the Southern Supreme Council, resigned from this position, August 13, 1858.

Col. John O. Dominis, husband of Queen Liliuokalani off Hawaii, became a Master Mason in Lodge le Progres de l'Océanie No. 371, Honolulu, August 15, 1858. His death occurred August 27, 1891.

Benjamin B. French, Grand Master of the District of Columbia for several terms and Lieutenant Grand Commander of the Southern Supreme Council, died August 12, 1870, at Washington, D. C.

John William Morris M. D., Treasurer General of the Southern Supreme Council, became a Master Mason in Nelson Lodge No. 30, Wheeling, W. Va., August 11, 1881.

Clarence D. Clark, U. S. Senator from Wyoming (1895-1917), received the Thirty-second Degree in the Southern Jurisdiction, August 6, 1885.

Samuel Emory Edams, Active Member of the Southern Supreme Council, received the Thirty-third Degree from Grand Commander Pike at Minneapolis, Minn., Aug. 23, 1885.

Warren LaRue Thomas, Grand Master of Kentucky (1880), became seventeenth Grand Master of Knights Templar, U. S. A., August 29, 1895.

Rear Admiral George W. Baird, Grand Master of the District of Columbia (1896), received the Thirty-

second Degree in Washington, D. C., August 21, 1897.

John J. Ingalls, U. S. Senator from Kansas (1873-91) and president pro tempore of the Senate, died at East Las Vegas, N. Mex., August 16, 1900. He was a member of Washington Lodge No. 5, Atchison, Kans.

Gen. Leonard C. Wood, Governor General of the Philippine Islands, was knighted in Englewood Commandery No. 59, K.T., Chicago, Ill., August 23, 1919. His death occurred at Boston, August 7, 1927.

Warren G. Harding, twenty-ninth President, was passed in Marion (Ohio) Lodge No. 70, August 13, 1920, receiving the Master Mason Degree two weeks later. His death occurred at San Francisco, Calif., August 2, 1923.

Harry Houdini, American illusionist, was raised in St. Cecile Lodge No. 568, New York City, August 21, 1923.

William A. McGonagle, Grand Master of Minnesota and prominent railroad executive, died at Duluth, Minn., August 2, 1930.

LIVING BRETHREN

Edgar A. McCulloch, Past Grand Master of Arkansas (1909) and Chief Justice of the Supreme Court of that state, was born at Trenton, Tenn., August 21, 1861.

John H. Cowles, Grand Commander of the Southern Supreme Council, was born at Dripping Springs, Ky., August 22, 1863.

Leon M. Abbott, Grand Commander of the Northern Supreme Council was born in Richmond, N. H., August 28, 1867.

James H. Rowland, Past Grand Master of Louisiana, was born at Jamesport, Mo., August 18, 1866.

James M. Rolph, Jr., Governor of California, was born at San Francisco, August 23, 1869 and is a member of both York and Scottish Rites

Joseph T. Robinson, former Governor of Arkansas and U. S. Senator from that state, was born near Lonoke, Ark., August 26, 1872, and is a member of the Scottish Rite Bodies at Little Rock.

Thomas T. Connally, U. S. Senator from Texas and a member of the Scottish Rite Bodies at Dallas, was born near Hewitt, Texas, August 19, 1877.

George W. Vallery, twenty-seventh Grand Master of Knights Templar, U. S. A., received the Degree of Royal and Select Masters in Denver (Colo.) Council No. 1, August 27, 1906.

Admiral Robert E. Coontz, president of the National Sojourners, was appointed Grand Orator of the Grand Lodge of Washington in August, 1925.

SOUTHBORO MASONS

BUY OLD CHURCH

St. Bernard lodge, A. F. & A. M., of Southboro, Mass., has organized a building association and purchased, for use as a lodge room, the Methodist Episcopal Church in the Southville section of the town. The building is to be remodelled throughout and equipped as a lodge room and club headquarters for the Masons.

The church has not been used for worship for many years as the former Methodist congregation united with the Southville Federated Church in holding services at the latter edifice. The Masons formerly owned an impressive block in the center of the town, this being destroyed by fire several years ago. Since that time lodge meetings have been held in space rented in the town hall.

The trustees of the lodge building association are: Edgar M. Smith, president; Chester C. Gray, Paul S. Lincoln, Erwin L. Smith, Harry B. Spurr, Clarence W. Wentworth, James G. Stockwell, Parker N. Uhlman and William L. Smith.

THE CHARTER OF A LODGE

One of the most important things about a lodge is an instrument which many of the brethren have never "laid their eyes on," says the *Masonic Chronicler*. It is supposed to be in evidence at each meeting of every regular and well-governed lodge, and undoubtedly the law is faithfully complied with. The neophyte, on receiving the first degree in Masonry, hears about the charter or warrant by authority of which the brethren perform Masonic work, but in very few instances does he actually see it. During installation

ceremonies the charter is impressively placed in the custody of the new Master and those looking on see a receptacle of one kind or another pass, in which the important document supposedly is contained. He attends lodge, perhaps for many years, yet without getting sight of the momentous certificate. It was formerly a practice, when a lodge had a permanent home of its own, to have the charter framed and hanging in a conspicuous place in the lodge or in one of the anterooms. But, like the once popular custom of having a marriage certificate adorning the parlor wall in most homes, the practice has fallen into disuse, and the document which sets forth the lodge's right to operate is now usually placed in a metal tube, box or other receptacle for

safe keeping. Many brethren probably have noticed this receptacle on or near the pedestal at the Master's station without making inquiry as to what it contains.

British Masonic jurisprudence absolutely insists upon the lodge charter being present whenever a meeting is opened in regular session. Should it

be absent the consequences are immediate and momentous, as witness the following excerpt from a recent article by Richard Northcott, Master of Drury Lane Lodge, in the *London Masonic News*:

"No lodge can be opened or proceed to any business unless the Warrant is on the Master's pedestal. Even if removed from the lodge room during the proceedings, the authority of the Master at once ceases. It is the Warrant of Constitution—the sole instrument which authorizes or warrants the persons named therein and their lawfully elected successors to open and work in the lodge for which it was issued. If mislaid or destroyed, whether by accident or intention, the proceedings must cease immediately. In fact, apart from the Warrant, there can be no lodge in the Masonic meaning of that term. At an installation meeting of an important city lodge some years ago, I recall that, at the point where the Warrant should be handed over to the newly-installed Master, it was discovered that this document was missing. The proceedings came to a sudden end and the ceremony was nullified and all work had to be postponed until a duplicate Warrant was obtained."

The Grand Lodge of Illinois is not as rigorously exacting as are the authorities in England, our law simply providing that "the Master shall have the custody and care of the charter of the lodge at all times, and it should be present at all meetings of the lodge, but its temporary absence shall not invalidate the actions of the lodge so long as no act of the Grand Lodge or Grand Master has suspended the functions of the lodge." The Grand Lodge of Illinois evidently holds to the belief that when a lodge has been regularly chartered and the fact made a matter of record, has been doing business and its existence is recognized, it may continue to function legally even though its charter is not physically present at all times. It will be noticed, however,

that the language of the code insists that its absence be only temporary.

OLDEST MASON IN

WORLD DIES AT 105

Leprelet M. Logee, aged 105 years, five months and twenty days, and believed to have been the oldest Mason in the world, died at 1.10 A. M. July 25, 1931, in the Massachusetts Masonic Home at Charlton, Mass., of hardening of the arteries. Brother Logee was a member of Granite Lodge A. F. and A. M., of Whitinsville, Mass. Funeral services were conducted Monday, July 27, at 11 in the Masonic Home by Rev. John C. Breaker, chaplain of the Grand Lodge of Massachusetts, assisted by Rev. Dudley H. Ferrell, past grand master. Burial was in the family lot in Oak Grove Cemetery, Pawtucket, R. I., where officers of Granite Lodge, Whitinsville, conducted their ritual service.

In recent years Leprelet M. Logee gained widespread note as the oldest

member of the Masonic fraternity in the world.

Bro. Logee retained his physical activity and keen memory of events and always was an interested observer of the world's progress. On the occasion

E. Brunel Studio

PHOTOGRAPHER

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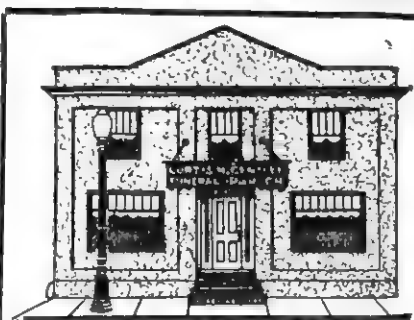
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of his 101st birthday he registered strong approval of the forward march of the world in customs, invention and in the changes in women's fashions. Although he retired from active work at about the age of sixty he retained his interest in affairs, particularly in mechanical progress, and expressed the belief that the radio was the greatest of inventions.

He recalled clearly the events that led up to the Mexican War; how, when the Civil War started, he was marooned in the South, and how he later entered the Union lines on Sherman's march to the sea. Later he joined the ordnance department of the Union Army.

He spent his life in the textile trade, working as a boy in the cotton mills of New England and becoming an authority on the machine known to the trade as the "mule." He was one of the first Northerners to travel through the South installing the machines that later were to challenge Northern supremacy in the textile industry.

In 1848 he was married to Anna Elizabeth Tingley. Two children, twins, were born to them. Mrs. Logee and their children have died, but grandchildren and at least one great-grandchild survive. He became a Mason at Mount Vernon Lodge, Jewett City, Conn., in 1858.

A FREE AND FRAGRANT SERVICE

An altruistic, gratuitous service was the work done for Freemasonry by Sir Alfred Robbins as president of the Board of General Purposes of the Grand Lodge of England. Contrary to a rather widespread belief Sir Alfred, who died in March, 1931, had performed the onerous duties of this position, practically a whole-time occu-

pation, since 1924, for no remuneration whatever. His estate is officially declared to total only about \$13,000.

Upon this modest financial foundation Sir Alfred stood through the years when he was devoting the greater part of his time and energy to the work of the fraternity which he so devoutly loved and so signally honored. His life is a shaming example to those Masons who bewail every hour which Masonry takes them away from their business. How many brethren in this age would feel themselves justified in devoting the bulk of their time to the advancement of Masonry when protected by so modest an accumulation of this world's goods?—*Masonic Chronicle*.

A FEW HIGH LIGHTS FROM MASSACHUSETTS—1930

The grand lodge, during the year, held its four quarterlies and its stated, also eight specials. Add them up and you will find that "thirteen" gave no fears.

One of the specials was held for the

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purpose of constituting a new lodge at Littleton, for which has been adopted a name of Indian origin—Tahattawan.

The wastebasket was named as the proper place for chain letters, of which nuisance Massachusetts had had another taste.

The G. M. reported that all new construction at the Home had been completed, and that all bills were paid. This has cost \$508,000. The hospital has thirty patients, the Home is a place of residence for 67 men and 44 women. One of the guests, on February 5, 1931, observed his 104th birthday. The guests are getting such good care at the Home that many others are doubtless on the way to great old age.

A new constitution, or rather a revised one, was presented and adopted. It carried some suggested features that were new. Some were accepted, some were not. The document is nearly 100 pages long.

The Grand Master went upon a Masonic pilgrimage around the world, his objective being China, where Massachusetts has several lodges, so the Acting Grand Master presided in the G. M.'s absence.

The Master of a Lodge refused to conduct a Masonic funeral, as properly requested. The address, concerning this, is a reprimand and condemnation of the right quality. As another penalty, that Master will not get the Past

Master's Diploma, which G. L. issues.

Massachusetts came into possession of a real relic, this being a chair brought over from England by Henry Price, the first Grand Master of Masons on our continent.

Delinquents, to the number of 258 were expelled, 90 others were suspended.

The library is being rearranged and catalogued, by the greatest expert the country has on Masonic items. Scores of precious things are being found that G. L. did not know they possessed. When it is all completed, Massachusetts will have a library of first importance and value.

The G. M.'s address reports the burning of the barn at their Home. It was some barn, there being \$61,000 insurance upon it.

The first year's experience with a budget effected a saving of \$15,000.

The Grand Master gave to G. L. a long account of his trip, made in their interest. It is all fascinating reading. It is also fascinating to hear him relate it.

Four Grand Lodges in Germany were given recognition.

The address gave membership sta-

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MONUMENTS



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tistics, showing a loss of 238. There are 309 lodges in the state, seven in the Canal Zone, eight in China, three in Chile.

Five Henry Price Medals were bestowed by the Grand Master within the year.

The balance sheet says \$4,182,660.09.

The Service Bureau, with fifty-four per cent of the lodges reporting, gave service in 8,485 cases. The essence of Freemasonry lies in that.

The York Grand Lodge of Mexico was recognized.

Officers were elected, with a possibility of 951 votes being cast. For his third term M. W. Dean got every one of them. That was a wonderful approval of his leadership.

HOLD UNUSUAL RECORD

When Dr. A. F. Strange, of Detroit, and his twin brother, Dr. E. B. Strange, of Hillsboro, Ill., were born, their father was Master of the Masonic lodge in Washville, Ill. On their twenty-first birthday he presented the two boys with three degrees of Masonry, and presided when they received the Third Degree.

For twenty-five years the father served as Master of the lodge and then was succeeded by Dr. E. B. Strange. When the boys went away to study for their profession as dentists, the father again was elected Master and served for four years more.

Later on the boys presented their father with the Scottish Rite Degrees, which he received in Bloomington (Ill.) Consistory, and a few years ago Dr. A. F. Strange had the pleasure of initiating his father and mother in the Eastern Star.

MEMORIAL WINDOW TRIBUTE

Belfast, Ireland.—A memorial window was recently unveiled in the historic cathedral at Downpatrick in memory of Col. R. H. Wallace, who took a prominent part in the activities of

the Masonic fraternity in this country during his life. The window was erected by members of the Craft in Ireland and was unveiled by the Provincial Grand Master of Down, Col. R. G. Sharman-Crawford, who is also Grand Commander of the Scottish Rite, assisted by S. G. Fenton, Grand First Principal of Down. It was afterwards dedicated by the Dean of Down, Provincial Grand Chaplain.

The memorial was an appreciation by the Masons, not only in the Province but throughout the jurisdiction of the Grand Lodge of Ireland, of Col. Wallace's devoted services to the fraternity in all its branches, from the Symbolic Lodge to the Supreme Council of Scottish Rite Masonry, and particularly as Grand First Principal of Royal Arch Masonry in Down.

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Occasionally requests are made to place additional stones in the Monument, but since the year 1888 individuals and organizations are not given the privilege of placing a memorial stone or plaque, and it is understood that only in the event that the request is made by one of the States of the Union or a foreign country will such a privilege be granted.

UDENDORFF GUILTY

Berlin, Germany.—Count zu Dohna, a former Grand Master of German Masons, was successful in a libel suit against General Ludendorff. The latter was fined \$120 by the court and Count zu Dohna was authorized to have the court's decision published in

various newspapers at General Ludendorff's expense.

The case arose through the facts that at a public meeting in February, 1928, General Ludendorff had stated that through his connection with Freemasonry the Count had known of the intended murder of the Austrian Archduke as a signal for the outbreak of the World War and had refrained from warning the proper authorities and was, therefore, guilty of high treason.

Counsel for Count Dohna spoke of General Ludendorff's obsession about Jews, Jesuits and Freemasons, and suggested that "only a neurasthenic like the General was capable of bringing a charge of treason against a man of such unquestionable integrity as Count Dohna."

The court found that it had not been proved that the term of high treason had actually been used, but that General Ludendorff had reproached Count zu Dohna with lack of patriotism and with placing his duties to the Fatherland second to those of Freemasonry. The defendant had not, the court found, succeeded in bringing evidence to prove this allegation, and that he had uttered a serious slander which was likely to damage the Count's reputation.

HEADS MIDDLESEX
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London, Eng.—The Duke of York, Provincial Grand Master for Middlesex, was recently installed as Provincial Grand Mark Master of the same province by the Earl of Stradbroke,

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Pro Grand Master. In speaking of his installation the Duke of York said, in part:

"I can assure you, M. W. Pro Grand Master, that it will be my earnest endeavor so to rule this Provincial Grand Lodge, with the assistance of my Deputy and of that loyal cooperation from all its members which Middlesex Mark Masons, as I learn from my immediate predecessor, never fail to afford, as to earn the approbation of yourself and Grand Lodge of Mark Master Masons."

In reply to a toast, Pro Grand Master, the Earl of Stradbroke, spoke of the active part that the Royal Family has always taken in the affairs of the fraternity in England.

MEMORIAL DEDICATED

The unveiling and dedication of the three-panel Masonic memorial window, presented to the old St. Thomas church by the Masons of St. Thomas, Canada, took place recently. The window is given in memory of the pioneer Masons of the Talbot Settlement, the lives of four of whom are commemorated in tablets on the walls of the old church.

The workmanship on the stained-glass window is excellently performed. The central panel has the chalice and the cup, symbolic of both the Church and Masonic ritual; the first panel has the Altar and Jacob's Ladder, and the third depicts the temple and staircase. Below is the Masonic chalice and beneath that the inscription: "To the Glory of God and in honored memory of the Pioneer Masons of the Talbot Settlement. Erected 1931. St. Thomas Lodge No. 44, St. David's Lodge No. 302, Talbot Lodge No. 546."

Prominently placed upon the walls are the tablets to the memory of the

early Masons of the Talbot settlement: Col. Mahlon Burwell, C. E., who organized the first Masonic lodge in 1818; Capt. Daniel Rapelje, Major Mathew Tisdale and Dr. Elijah E. Duncombe, who reorganized the Masonic lodge in that distinct in 1854.

The old St. Thomas Church is the first church to be erected in the district. It was built in 1824. It is the third church to be built west of Toronto, churches at Mohawk and Amherstburg preceding it by short periods.

PUBLIC SCHOOL LODGES

London, Eng.—The Fifteenth Annual Festival of the Public School Lodges was recently held under the auspices of Old Tonbridgian Lodge No. 4145. There are twenty-seven Public School Lodges, which are banded together and it is their custom to hold an annual festival under the banner of each lodge in turn, and to have the festival at the particular school itself. Each Public School Lodge is made up of the graduates of a certain school.

EARLY MASONRY IN PHILIPPINE ISLANDS

"The 1st North Dakota Volunteer Infantry, arriving in Manila Bay, in July, 1898, had, thanks to the foresight of Major John Black, a movable military Masonic Lodge under dispensation," writes Charles N. Ferrier, San Francisco, Calif. He continues:

"This regiment was 75 per cent Masonic—the officers of the lodge were the commissioned and enlisted men of

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the organization. Col. Frank White, of Washington, D. C., former Treasurer of the United States, was Senior Warden. Shortly after our arrival in Manila, a room was rented on Calle Nueva Ermita, to be used as a lodge room. This room was never adequate to accommodate the large number of the Craft attending. Invariably the standing-room-only sign was hung out.

"In the interval between the Spanish-American War and the Filipino Insurrection, the Entered Apprentice Degree was conferred on a large number of men of the Eighth Army Corps.

"Early in February, 1899, the insurrection broke out and all activities ceased until one night, while the regiment was on outpost duty, a suitable building was discovered. With Masonic sentries thrown out to prevent surprise, the Fellow Craft Degree was conferred on Sergeant Mickel. This was the last meeting of our Masonic lodge—with Filipino rifles banging away it was a spectacular one.

"Members of the 1st North Dakota Volunteer Infantry, together with comrades of the Eighth Army Corps, are planning a trip to the Islands this winter to view again the historic spots."

VENEZUELA

One of the old lodges under the Grand Lodge of Venezuela is Unanimidad No. 3 at La Guaira. A certain element recently became dissatisfied and declared the lodge independent and separated from its obedience to the Grand Lodge of Venezuela. However, a large number of the members refused to secede and are continuing their lodge under the same name and holding allegiance to the Grand Lodge of Venezuela. The Master of this lodge is Tadeo Ortega F., and the Secretary is J. A. Moreno U.

LARGE NUMBER ELECTED

The largest list of candidates ever brought up at any election—122—was declared elected at the Quarterly Court of the Royal Masonic Institution for Boys held at Freemasons Hall.

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London, Eng., according to *The (London) Freemason*.

By the election of the list of 122 approved candidates the number of boys receiving the benefits of the Masonic school on September 1 will be 1,428, the highest figure in the history of the institution. Of the 122 candidates, 40 are from London, 65 from the provinces, and 17 from overseas.

The 134th Anniversary Festival of the Royal Masonic Institution for Boys is to be held on June 8, 1932, under the presidency of Sir Henry Lopes, Provincial Grand Master for Devonshire.

CELEBRATES 92nd YEAR

Dr. Edwin R. Heath recently celebrated his 92nd birthday at his home at Kansas City, Mo. Dr. Heath is known as an explorer of renown and won wide recognition by reason of his exploits in South America. A river which forms a part of the boundary

line between Bolivia and Peru is named in his honor. For several years Dr. Heath was secretary to the American legation in Chile and during that time conducted important expeditions into an unknown country. By charting 90 miles of a mysterious river he opened a passage for Bolivia to the Atlantic ocean and a Bolivian holiday was de-

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clared in his honor. After serving the American legation, he became chief surgeon for the Pacasmyo Railroad there, employing 45,000 men.

He has been a Royal Arch Mason since 1880, is a member of Wyandotte Chapter No. 6 of Kansas City, Kans., and has served as High Priest of the Chapter five times. He is a member of Palmyra (N. Y.) Lodge No. 248.

TEMPLAR SERVICE IN 1847

An invitation to attend a festival of St. John the Baptist, sponsored by Apollo Encampment, Knights Templar, June 24, 1847, was recently acquired by Elton C. Armitage, Recorder of Apollo Commandery No. 1, K.T., of Chicago, Ill.

This ancient Masonic document was found a short time ago among some private papers of S. M. Brookes, a Chicago artist known for his painting of Fort Dearborn. His daughter sent the paper to Arthur M. Millard, 33°. It was read at the annual St. John's Day service in the Scottish Rite Temple.

The word "encampment" is supposed to have been used during a probationary period, for the organization was constituted Apollo Commandery No. 1, which designation it still retains.

END JURISDICTIONAL DISPUTE

The Royal Arch Bodies of New Zealand and Scotland have come to a friendly settlement regarding the establishment of chapters in the territory of the former. An agreement sim-

ilar to that between New Zealand and England was arrived at.

It will be remembered that a few months ago there was a controversy between England and New Zealand, because the former granted petitions for the formation of new Royal Arch Chapters in New Zealand, to be attached to lodges there which owe allegiance direct to the Grand Lodge of England. When New Zealand formed its own Sovereign Grand Lodge, many English, Irish and Scottish Lodges went over to the new body, but several did not desire to do so. There was an agreement that such lodges should remain as they desired and that the Home Grand Lodges should not grant Warrants for new lodges in the Grand Lodge of New Zealand territory. There was also a proviso that the Home authorities might grant permission for the establishment of Royal Arch Chapters attached to the existing lodges. That England has done and now Scotland has agreed to a similar procedure.

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49 YEARS' SERVICE

More than seven times seven years as secretary of a Masonic blue lodge and other Masonic bodies and nearly sixty years a Mason is the record of William H. Day of Ashland, Ore., writes Emerson Easterling, 32°, of Ashland.

Mr. Day was born at Chambey Canton, Quebec, Canada, in 1851 and was initiated in Osage (Iowa) Masonic

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lodge No. 105, in 1872. Some years later he moved to Independence and from there to Grinnell, Iowa, where in 1875 he became Secretary of Hermon Lodge No. 273, which position he retained until 1907. In October of that year he became a resident of Ashland and transferred his membership to Ashland Lodge No. 23.

Beginning in 1914 he has served as secretary of the blue lodge and chapter, and recorder of the commandery and shrine, and has long since become established as a fixture of the fraternity in that city. In the early part of this year, he felt that his eighty years demanded that he lessen his duties so he resigned as recorder of the shrine, but still retains his work in the blue lodge, chapter and commandery.

Besides belonging to the Masonic bodies and order of the Eastern Star at Ashland, Mr. Day belongs to the Scottish Rite at Medford and Eugene, Ore.

AN ANCIENT BIBLE

A copy of what is known as "the Poor Man's Bible" was recently discovered in the Iowa Masonic Library, where it is a highly prized possession, as few of these books are known to exist. Its antiquity is attested by the following colophon:

"Finished by Johann Froben, at Basel, in the year of our Lord, 1495, the sixth of November. Thanks be to God."

Froben, native of Bavaria, graduate of the University of Basel, and friend of Erasmus, had a printing house which won a reputation for accuracy and taste, says the *Iowa Grand Lodge Bulletin*. It is believed that he spent five years in bringing out this Bible. Small books were few in the early days of printing and the large

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ones too expensive in production. Hence Froben's work came by its name. The Iowa copy shows that it has seen much service notwithstanding the text is in Latin Vulgate. In addition to being the first small Bible, Froben's was also the first to be indexed and annotated.

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The increasing use of novelties at entertainments, Masonic and otherwise, has been evident for some time, and for obvious reasons are popular in "breaking the ice," at what might otherwise be frigid affairs. There are novelties and novelties, however, and the discriminating entertainment chairman will be careful in his selection. At the Moore Novelty Co., 61 Hanover Street, a splendid assortment is available and increasing calls indicate that H. L. Moore, the proprietor, is winning the confidence of discriminating buyers.

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Husband: You're lucky. I always get indigestion.

WHERE DID HE GET THEM?

Pa: "I'm sure my son didn't inherit his silly ideas from me!"

Ma: "No; I agree with you. You've still got all yours."

REVERSING THE ORDER

The toastmaster arose to introduce a prominent speaker, and said:

"Gentlemen, you have been giving your attention to a turkey stuffed with sage, and now you will please give your attention to a sage, stuffed with turkey."

AND EVERYBODY CHEATS

"Life is like a deck of cards," says a friend. "When you are in love it's hearts; when you become engaged it's diamonds; when you are in bad with the wife, it's clubs; and when you die, it's spades."

HEAVENS!

St. Peter was interviewing the fair damsel at the pearly gate. "Did you, while on earth," he asked, "indulge in necking, petting, smoking, drinking or dancing?"

"Never!" she retorted emphatically.

"Then why haven't you reported sooner?" said St. Peter. "You've been dead a long time."

BUSY BERTIE

"I say, Bertie, old deah, what are you growing those whiskers for?"

"Oh, Freddie, old bean, it's a dashed nuisance, but the pater raised such a row over my hanging around doing nothing at all."

"My wife says if I don't give up golf she will leave me."

"My, my, that's hard luck."

"Yes; I'll surely miss her."

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"A little bird told me what kind of a lawyer your uncle is."

"What did it say?"

"Cheep! Cheep!"

"Oh, yeh-h-h? Well, a duck just told me what kind of a doctor your pa is."

● MAN comes into the world without his consent and leaves it against his will. During his stay on earth his time is spent in one continuous round of contraries and misunderstandings. In his infancy he is an angel; in his boyhood he is a devil; in his manhood he is everything from a lizard up; if he raises a family he is a chump; if he raises a check, he is a thief, and the law gets after him; if he is a poor man, he is a poor manager and has no sense; if he is rich, he is dishonest, but considered smart; if he is out of politics, you can't place him, as he is "an undesirable citizen"; if he goes to church he is a hypocrite; if he stays away from church he is a sinner—if he donates to foreign missions, he does it for show; if he doesn't, he is stingy and a "tightwad." When he first comes into the world everybody wants to kiss him—before he goes out they all want to kick him. If he dies young there was a great future before him; if he lives to ripe old age he is in the way, only living to save funeral expenses. Life is a funny proposition after all.

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